

MISCELLANEOUS.

CORNILL'S HISTORY OF THE PEOPLE OF ISRAEL.¹

Let the reader imagine, if he can, that he is called upon in the year 4000 to construct, or reconstruct, a history of the United States down to the year 1900 under the following circumstances. All the Government archives as well as all publications from the Government archives, such as the Record of the Rebellion made by the War Office, are destroyed. All other contemporary records down to the present date, all writings and all publications within our country or written from the inside, save those which are presently mentioned, are destroyed. All references to our history in the archives or annals of other countries are destroyed save a scant one hundred pages all together, consisting of a few scattered entries, letters, and a short sketch or two written by a Frenchman and a Japanese. There exist Bancroft's History of the United States, Winsor's History of America, Hildreth's United States, McMaster's History of the People of the United States, Schouler's and Andrews's histories, Jefferson Davis's Lost Cause, Stedman's American Literature, Webster's Speeches and Beecher's Sermons. But these exist only in a limited number of short-hand manuscripts. Suppose now that the Lost Cause is revived and wins, and that after a hundred years these histories are rewritten and combined by historians in sympathy with that cause. Suppose that after another hundred years our country is subdued by Mexico and most of our scholars adopt the general ideas of civilisation prevalent in Mexico and some of them again revise the history of the United States down to the year 1900. Suppose that after a few hundred years more our country is conquered by the Japanese, our civilisation wiped out, our people dispersed, and our language ceases to exist save as preserved among a few furtive scholars of our race who keep alive in secret some traditions of our glory. Suppose that all copies of these histories which have been named, and therewith all sources for our early history save the scant one hundred pages in foreign records, are destroyed except the thus edited and combined and reduced versions preserved in shorthand manuscripts by these few furtive scholars five hundred years after the destruction of our Government. Suppose now another thousand years to be passed, that we are somewhere about the year 4000 A. D., and that the reader, the antiquarian scholar of a land and language now slumbering in the dreamless womb of the future, is required with such materials to construct a reliable history of the United States. Something like that, but much more difficult is the task of the liberal scholarship of to-day when it attempts to build up a reliable history of the People of Israel. Let the

¹ *History of the People of Israel.* From the Beginning to the Destruction of Jerusalem. Ten Lectures. By Prof. C. H. Cornill, of the University of Königsberg, Germany, Pages, 325+vi. Price, cloth, \$1.50. Translated by Prof. W. H. Carruth.

reader imagine, in addition to all this, that he and his people had come to believe these few thus strangely altered and preserved manuscripts to be divinely inspired and infallible, and he will be able to realise what the task of the sacred historian was less than a hundred years ago when criticism first began to attack this task. From that point of view is constructed what is commonly called Bible History.

Yet despite the fact that the author of the present work is an ordained minister of the Reformed Evangelical Church (which corresponds in Germany to the Presbyterian Church in America) the latter is by no means his point of view. Professor Cornill has pledged himself to maintain the faith of the Reformed Churches pure and undefiled, and would without doubt promptly resign his position if he were convinced that his scientific conceptions of Hebrew history no longer agreed with the religious faith of the Church. But he regards his religious faith as a living, vital matter, quite independent of his conclusions regarding the balance of authorities on the facts of Hebrew history. Professor Cornill is distinguished as a specialist in Biblical investigation, being the author of the Introduction to the Old Testament in the important German work, the *Encyclopedia of the Theological Sciences*, and the editor of *Jeremiah for the Polychrome Bible*.

By limiting himself to the History of the People of Israel Professor Cornill is rid at the start of all that portion of Bible history over which theologians and sectarian dreamers have contended and differed most. The History of the People of Israel is not responsible for the cosmogony nor for Adam, nor for Noah, neither for the Fall, nor the Flood, nor for the Tower of Babel. The History of the People of Israel begins with Abraham and the first migration from Mesopotamia to Canaan.

But it is evident that our author has not omitted these legends of the beginnings of things because he would hesitate to deal with them. Taking up the Hebrew accounts with the migration of Abraham, he treats the remaining material from the standpoint of human reason, and precisely as he would treat Greek history if he were dealing with Homer, Hesiod, and Herodotus, as sources. The miraculous and supernatural is simply ignored, unless it seems to permit an allegorical interpretation which may throw a truthful light upon events. Allegorical legends are unhesitatingly treated as such without even an apology. Thus all the tales centering about Isaac, Jacob, and his twelve sons fade out of sight for the real historian, save as hints concerning the relationship of tribes and their movements. Thus also the plagues in Egypt, the pillar of fire, the brazen serpent, the burning bush, the feats of Sampson, the sun in the valley of Avalon and the taking of Jericho by appeal to trumpets, vanish into smoke and haze. Prophecy, also, so far as it claims to be a definite foreknowledge of events, is quietly passed over, in as much as the historian shows how all that passes for prophecy was written long after the prophesied events.

Thus the historian is left to deal with plausibilities: arranging passages, excluding duplicates, suppressing evident slanders, subtracting the additions of partisan tendency, comparing with the unquestioned accounts of other nations so far as they touched the Hebrew nation and have left record of that contact, and finally, after turning on every light that philological criticism and reason will furnish, accepting all that is humanly probable so far as it is not in evident contradiction with other equally valid accounts.

To the reader familiar only with the traditional conception of Bible history, the present work will seem defective in so far as it gives no reasons for its deviations from that traditional conception. But to do this would have been simply out of the

question in a work of moderate compass. Professor Cornill devotes sixfold the time given to this popular exposition of results to the course in which he expounds the methods of scientific criticism in arriving at an estimate of the real historical value of the various parts of the Old Testament, at the original authors and sources of the various books and their probable dates. Even the Introduction to the Old Testament, which gives a very condensed account of these conclusions and is an invaluable handbook for every student of the Bible, is a fair-sized volume. And so the reader will have to be content with the clear and confident presentation of the history of the Hebrew people in a form which omits nothing that is at the same time important and authentic. He may rest assured that he is following the lead of a reverent and really conservative scientific student, who has given up the traditional standpoint only where the consensus of the most thorough investigators compels it.

Some light is thrown upon Professor Cornill's methods and his conclusions by a glance at his distribution of his work. The ten chapters treat: (1) The sources, the country, race migrations including the Hebrew movement to Egypt and the exodus; (2) Israel down to the origin of the National Kingdom under Saul; (3) The reigns of Saul and David; (4) Solomon and the Division of the Kingdom; (5) To the destruction of Jerusalem by the Chaldeans, 586; (6) From the return out of Babylonian Captivity to the Outbreak of the Maccabean Rebellion, 175; (7) The Maccabean Rebellion to the Establishment of the Hereditary Highpriesthood under Simon, 141; (8) From Simon to Herod the Great, 4 B. C.; (9) Herod the Great: Judea as a Roman Province, to 67 A. D.; (10) To and including the Destruction of Jerusalem, 70 A. D.

Such a work as the present will give to many readers their first clear idea of the history of the Israelites. Certainly very few who depend upon the study of the Bible direct ever get a clear idea of it. Here they will find the essentials of that history, disentangled from the confusion and duplication and contradictions of the Biblical books. But the account is not that of an iconoclast. On the contrary, it is the work of one who believes as firmly as any Hebrew prophet in the especial and divine mission of the Hebrew race.

Professor Cornill is master of a clear and attractive style. His sentences are short and pointed. His language is strong, sometimes familiar, adorned but not burdened with well-chosen figures. He has more than once the fervor of an advocate. Yet he retains the balance and the judicial tone of the historian. The descriptions and characterisations of Saul, David, and Solomon, are masterly in treatment as well as in style. And all this, the translator has successfully reproduced in fluent and vigorous English, without a trace of foreign idiom.

The German original has not yet appeared in book-form, and the work is obtainable only in this excellent English version.

θκ.

NESSCIENCE.

BY CHARLES ALVA LANE.

What time the Summer languished in the air
And Nature was at ebb tide of her toil,
I watched, in musing mood, where vapor-shades
Were moulded dreamily upon the meads
In melting-sheets. A white and idle hush
Was in the air, and ever and anon

My soul within me murmured as in dreams ;
 For life pressed in upon me heavily—
 With weight of cares pressed in, and dying hopes,
 And spirit-gloomings doubts. Creation seemed
 An old and hapless effort God had made,
 And human life the groping wanderer
 That haunts the broken plan.

“ O sad old sky ! ”

In murmurs broke within,—“ what lookest for ? ”
 And, “ Weary Earth,” I heard, “ why toilest thou ? ”
 Then, faint and far, as if the voice adown
 The soul's dim gulfs had passed, “ O patient God !
 For what dost wait ? ” But ancient Silence held
 Its knowledge in the Blue ; the Earth wrought on
 In tired, mechanic toilings, answering not,
 And down the Cimmerian deep the voice,
 In yearning tones, passed echoless, nor touched
 The Memnon hidden there whose silent lips
 Enclose the prisoned truth.

“ So evermore,”—

In muffled murmurs from the marge arose,
 Where spirit thins and joins inanity,—
 “ So evermore the calm old sky looks down
 Upon the world, and evermore the web
 Of Life in fold on fold is wrapt and rolled
 In deep'ning History around the Earth !
 Across Eternity Creation moves,
 In ceaseless toil for rest. Within the Deeps,
 Silent and lone, the great Mysteriarch
 Is dwelling with His Truth. Back from the worlds
 The Past recedes, inlaid bewilderingly
 With thick mosaics of Phenomena,
 And inward evermore the Future moves.

“ Dost thou essay, O worn and weary world !
 In testings with thy mutability,
 To find some magic mould wherein is rest ?
 Oh, surely rest doth sleep within thy hope,
 E'en such as rims thy rearward memory !
 But wherefore, Ancient Space, has thy inane
 Broke out in Being ?—in Being whose dizzy whirl,
 Ceaseless and infinite, a myriad throng
 Of consciousnesses haunt, in exile mood,
 Bewildered ? Creation, soon, back into God
 Shall turn the Purposes that use her life,
 And in undreamed eternities what mark
 Shall point where Time arose and broke the Past ?
 O Knowledge ! In thy secret cavern take
 A voice ! Feed, feed the yearnings that for aye

Grope 'wildered round thy biding-place! Disclose
 The years till furthest issues touch our thoughts!
 Bend back the Past, till Being's starry arch
 Reveal its joining-place with God, and roots
 Of all its purposes, and set the eye
 To read aright the anamorphosis
 Of tangled Now!"

The voice was hushed, yet ever
 At fitful seasons woke and probed the world
 With hungry questionings. But in the gaps
 Of listening silentness I only felt
 The pinion-beats of dove-like longings that
 Forevermore across the shrouded waste
 Wing wearily to find their Ararat.

A COMPOSER IN THE PULPIT.

In one of the discussions of the God problem (*Monist*, Vol. 8, No. 4, p. 613) an anonymous poem was quoted to characterise the present tendency of recognising the immanence of God in a monistic sense. Christ expressed a monistic idea when saying "God is love," and an unknown poet of recent years, seeing God in all kinds of noble love, said:

"God is Love and God is Beauty,
 God is Music, Truth, and Light;
 God is Hope and God is Duty;
 God is Morning, Noon, and Night."

One of our readers, the Rev. Oliver H. P. Smith, who as a theologian appreciates more keenly than others both the depth and the importance of the God problem and also the need of a solution of it on the basis of strictly scientific principles, was so touched with the lines quoted, that in a moment of inspiration he set it to music and sent the composition as a contribution to *The Open Court*. We publish the music in the present number (p. 702).

We may incidentally add that another friend of ours and contributor to *The Open Court*, Prof. W. H. Carruth, is the author of a poem which is written in a similar strain. It appeared not long ago in the *New England Magazine* and has been quoted in other periodicals. It reads;

"A fire-mist and a planet,—
 A crystal and a cell,—
 A jelly-fish and a saurian,
 And caves where the cave-men dwell;
 Then a sense of law and beauty
 And a face turned from the clod,
 Some call it Evolution,
 And others call it God.

"A haze on the far horizon,—
 The infinite, tender sky,—
 The ripe, rich tint of the corn-fields,
 And the wild geese sailing high,—
 And all over upland and lowland
 The charm of the golden-rod,—
 Some of us call it Nature,
 And others call it God.

"Like tides on a crescent sea-beach
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in,—
 Come from the mystic ocean,
 Whose rim no foot has trod,—
 Some of us call it Longing,
 And others call it God.

"A picket frozen on duty,—
 A mother starved for her brood,—
 Socrates drinking the hemlock,
 And Jesus on the rood;
 And millions who, humble and nameless
 The strait, hard pathway trod,—
 Some call it Consecration,
 And others call it God."

The Rev. Oliver Hazard Perry Smith, born at Port Washington, Wisconsin, May 15, 1851, comes of good American ancestry. His father, Stephen Compton Smith, a skilful physician and surgeon who distinguished himself during the Mexican War, is a descendant of Lord Spencer Compton, Earl of Northampton, and a grand-nephew of Benjamin Franklin. His mother, whose maiden name was Evelina M. Wheeler, is a granddaughter of William Whipple, one of the signers of the Declaration of Independence. As a boy young Oliver showed much precocity, especially in literature and in music, and made early attempts at musical composition, following Schubert and Schumann as his masters. Having completed his education at the State University of Wisconsin he was ordained minister of the Gospel in the Methodist Episcopal Church at Dover, Minnesota. Although his name is not as widely known to the general public as it deserves to be, his friends know him as an eloquent preacher and a learned theologian, who is more than ordinarily given to philosophical speculation, and his brethren count him among the minds with a metaphysical turn. He is, as might be expected of a philosopher in the pulpit, unusually broad in his views, and some of his psychological and ontological articles show both depth and boldness.¹ His musical compositions, of which the flag song published in the July number of *The Open Court* is a characteristic instance, have partly been published in sheet music and partly in the form of a collection,—the latter in Germany by Ries and Erler, Musical Publishers to the Royal Court of Saxony.

We understand that Mr. Oliver H. P. Smith is now on a lecture tour visiting Methodist churches in Missouri, his present address being Kansas City, Mo., 622 Olive Street.

THE YEAR-BOOKS OF MODERN SCIENCE.

The enormous extent of the literature of modern science had rendered it imperatively necessary to abridge the labors of searchers after new materials, and accordingly, in nearly every department of inquiry, and in nearly all countries, annual reports and digests are issued of the work in these departments. Some of the best of these in the newer sciences are of French production, and we wish here to call the attention of our readers to three volumes which may be regarded as indispensable to students of philosophy, psychology, and biology. The first of these is the *Année Philosophique*, which is now in its eighth year, and is edited by F. Pillon and published by F. Alcan, of Paris. The *Année Philosophique* restricts itself almost entirely to reviews and synopses of French publications in philosophy, or of French translations of foreign works, and gives in addition original memoirs by three distinguished philosophical writers who have been wont to contribute to the publication for years past. We have in the present volume an essay on the "Idea of God," by M. Renouvier; another on the "Philosophy of M. Paul Janet," by L. Dauriac, and a third on "Bayle," by the editor, F. Pillon. The volume contains 312 pages, and costs 5 francs.

The *Année Psychologique*, which is edited by Dr. Alfred Binet, director of the Laboratory of Physiological Psychology in the Sorbonne, is now in its fourth year, and is published by Schleicher Frères, of Paris, for 15 francs. The *Année Psychologique* is a ponderous volume of 849 pages, and forms a complete and comprehensive digest of the entire psychological work for the year 1897. The scope of the work is international and the bibliography of articles and books on psychology

¹An article of his on psychology will soon appear in *The Monist*.

and cognate subjects, published in the year 1897, runs to the enormous number of 2,465. The list of the first volume of the *Année Psychologique*, which was for the year 1894, showed only 1,217 numbers; the great difference of production in these two years being a clear indication of the increasing vigor with which psychological studies are prosecuted. M. Binet, who is an indefatigable laborer in this field, supplies to the present volume, either alone or in collaboration with others, 337 of the total of 390 pages which are devoted to pure investigation. These researches include psychological experiments with school children, and taken together are almost entirely of a psychological and anatomical character. They are all executed by graphical or statistical methods, and are a good representative specimen of this character of work. The remaining contributors are M. Vaschide, who is collaborator with M. Binet in most of the latter's researches, and M. Bourdon and M. Leclère.

A similar monument of industry and of like usefulness is the *Année Biologique*, now published for the first time, under the editorship of Prof. Yves Delage, professor in the University of Paris. (Schleicher Frères, Paris. Pp. 732.) The idea of the editor, M. Delage, is slightly different from that of the other *Années*; it has been his effort not so much to catalogue, merely, the publications in the field of biology, but to give a digest and logical exposition of the progress of the science as revealed in its literature for each year, and of its progress not so much as regards the discovery of bare facts as regarding the *explanation* of facts; it has been his aim to sift out, so to speak, the valuable contributions from the chaff. The vast province of explanatory biology has been divided into twenty departments, and the work in each department made distinct from the rest. Some of the titles are as follows: Cell-products of fecundation; parthenogenesis, ontogenesis, teratogenesis, regeneration, heredity, variation, phylogeny, mental functions, general theories, etc. The number of collaborators has been large, and all requisite tables, indexes, and lists, have been supplied. The student of biology who does not wish to waste his time in the selection of literature, will find this work an extremely valuable auxiliary to his studies. Although published in 1897, the volume, owing to the labor which its compilation has involved, embraces the year 1895 only. As we go to press, we receive the second volume of the *Année* for the year 1896. It contains 808 pages, showing an increase of 76 pages over Volume I.

THE OPINION OF A CUBAN ON ANNEXATION.

To the Editor of The Open Court:

We feel a deep sentiment of gratitude towards your free and grand country because you came with strong hand to deliver our country from the secular despotism of Spain. In behalf of civilisation and true republican liberty you came: the best blood of your countrymen has been shed, and millions have been spent to such an end.

You have recognised in a solemn joint resolution the right of the Cubans to be independent: and it seemed that your principal object for intervention was to establish *de facto* what you considered *de jure*.

But, at the same time, you promised to the whole civilised world to establish here a stable government, capable of regarding international obligations and of respecting the great rights of liberty and justice of its citizens.

So that it seems that if the solemn world-promise is fulfilled by the independent and free government of Cuba, marching in the way of righteousness, attuning itself in the high spirit of your Government, which would be as a father, as a

friend, as a protector, as a good teacher; it seems, I say, that in that case there would be no object in interfering with the establishment of a true country Cinuba, because in process of time the solitary star would fain join the beautiful constellation of that nation, without any breach of justice or of fair play on your part.

Indeed, I love free America; but I love justice the more. Anyhow, the opinions and sentiments here among us are of great confidence in you, and of deep gratitude towards you. And we will live happy and contented with you, either as a protected independent country or as a state of your Union. In both conditions we will achieve the great aspiration of the human soul: to live free, because the American Union is a union founded on true liberty, not on exploitation and tyranny, because the American Union is the confederation of all the truly free men of America, in behalf of the highest ideal of mankind.

E. F. RODRIGUEZ, M. D.

THE ANTIQUITY OF THE BUDDHIST NATIVITY SUTTA.

An eminent New Testament scholar has asked me to give proof of the antiquity of this document, which I translated in *The Open Court* for August last. Pending a longer article, I will briefly say that the title of Sutta 61¹ of the Majjhima Nikāya is graven on the Bairāt Rock in India, among other canonical titles. This inscription, by the Emperor Asoka, dates from the third century before Christ. Other inscriptions of the same date speak of reciters of the Piṭakas, reciters of the Suttas, and reciters of the Five Nikāyas, whereof the Majjhima is one. Moreover, on Asoka's stūpa at Bharhut there is a picture of Gotama's mother's dream of his descent into her womb. This dream is not in the canonical text, but in the commentaries. Now if the commentary was used in the third century before Christ, *à fortiori* the text was.

In the preface to my translation, I said that "our present Sutta" was quoted in *Milinda*. This was a mistake, into which I was led by want of access to the Pāli of *Milinda*. I should have said "our present Nikāya," whereof the Nativity Sutta is an integral part.

ALBERT J. EDMUNDS.

SCHILLER'S WILHELM TELL. With an Introduction and Notes by *W. H. Carruth*, Professor of German in the University of Kansas. The Macmillan Company, New York.

With this volume the Macmillan Company begins a new series of college texts for German students. The growing importance of the study of the modern languages is evident in the increased pains and equipment applied to text-books. The school editions of the ancient classics are furnished with a wealth of illustrations and maps, but it is only a few years since the first modern language text-book ventured upon even so much as a portrait of the author. The present volume has a map and eight fine half-tone illustrations. The editor has supplied the text with a full account of the composition of Schiller's masterpiece and of the sources, together with a criticism of the Tell legend, some report of the opinions of the drama held by Schiller's contemporaries, and rather full notes. Such handsome texts must give an additional pleasure to the study of German literature.

The editor, Professor Carruth, is well known to the readers of *The Open Court* by his translation of Professor Cornill's *History of the People of Israel*, and he has applied to his present task the same artistic qualities that distinguished his rendering of the last-mentioned work.

¹Misprinted 71 in Rhys Davids's Manual, 1894.

GOD.

Moderato.

Music by OLIVER H. P. SMITH.

1. "God is Love," and God is Beau-ty; God is Mu - sic, Truth and Light;
 2. God is Star, and Mount and Valley; God is Riv - er, Lake and Sea;

The first system of the musical score for 'GOD.' It features a vocal melody in G major, 4/4 time, marked 'Moderato'. The piano accompaniment is in the same key and time, marked 'mp' (mezzo-piano). The lyrics are: 1. "God is Love," and God is Beau-ty; God is Mu - sic, Truth and Light; 2. God is Star, and Mount and Valley; God is Riv - er, Lake and Sea;

God is Hope, and God is Du - ty; God is Morn-ing, Noon and Night;
 God is Field and crowd - ed Al - ley; God, the Li - ly on the Lea.

The second system of the musical score. The vocal melody continues with the lyrics: God is Hope, and God is Du - ty; God is Morn-ing, Noon and Night; God is Field and crowd - ed Al - ley; God, the Li - ly on the Lea. The piano accompaniment continues with chords and moving lines.

God is Joy and God is Sor - row; God is Pleas - ure, God is Pain;
 God is Bod - y, God is Spir - it; God is Whole and God is Part;

The third system of the musical score. The vocal melody concludes with the lyrics: God is Joy and God is Sor - row; God is Pleas - ure, God is Pain; God is Bod - y, God is Spir - it; God is Whole and God is Part; The piano accompaniment provides harmonic support throughout.

GOD.

rit.

God is Yes - ter - day and Mor - row; God is Loss and God is Gain.
 God is Word and All Who Hear It, God is Mind and Soul and Heart.

rit.

a tempo.

God is Pa - tience, Trust and Tri - al;
 God is all things that He send - eth

a tempo.

God is Wait - ing, God is Zest;
 To the crea - tures of His love;

GOD.

God is Prom - ise and De - ni - al;
Sun and storm He wise - ly blend - eth,

The first system of the musical score for 'THE OPEN COURT. GOD.' It features a vocal melody in the upper staff and a piano accompaniment in the lower staves. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: 'God is Prom - ise and De - ni - al; Sun and storm He wise - ly blend - eth,'.

poco rit.
Pu - ri - ty. and Peace and Rest.
Earth be - low and sky a - bove.

The second system of the musical score. It continues the vocal melody and piano accompaniment. The tempo marking *poco rit.* (poco ritardando) is placed above the vocal staff. The lyrics are: 'Pu - ri - ty. and Peace and Rest. Earth be - low and sky a - bove.'.

a tempo. *poco rit.* *pp*

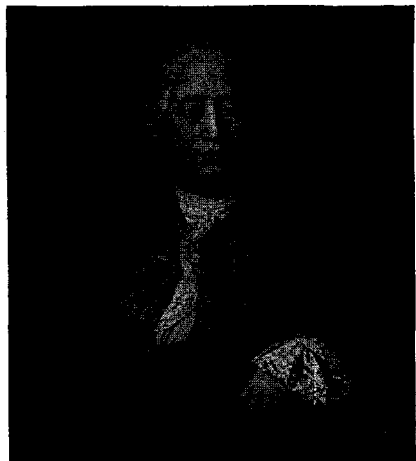
The third system of the musical score. It concludes the piece. The tempo marking *a tempo.* (return to tempo) is placed below the piano staff, and *poco rit.* is placed above the piano staff. The dynamic marking *pp* (pianissimo) is placed below the piano staff. The system ends with a double bar line.

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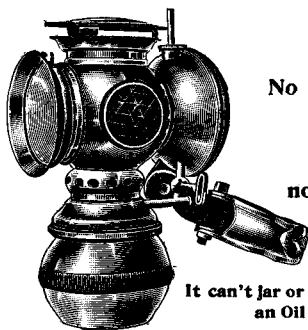
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